Some Fruits of Solitude,

IN

REFLECTIONS

AND

MAXIMS

Relating to the

CONDUCT

OF

Human Life.

By W. Penn

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The PREFACE.

Reader,

THIS Enchiridion, *I present thee with, is the Fruit of* Solitude: *A School few care to learn in, though none instructs us better. Some Parts of it are the* Result *of serious* Reflection; *Others the* Flashings *of* Lucid *Intervals; writ for private Satisfaction, and now*

publiſht for an Help *to* Human *Conduct.*

The Author *bleſſeth God for his* Retirement, *and kiſſes that gentle Hand which led him into it: For though it ſhould prove* barren *to the World, it can never do ſo to him.*

He has now had ſome Time *he could call his own; a Property he was never Maſter of before: In which he has taken a View of himſelf and the World; and obſerved wherein he hath* hit *and* miſt *the Mark;*

Mark; what might have been done, what mended, and what avoided: Together with the Omissions *and* Excesses *of others, as well* Societies *and* Governments, *as private Families, and Persons. And he verily thinks, were he to live over his Life again, he could, with God's Grace, serve Him, his Neighbour and Himself,* better *than he hath done, and have Seven Years of his Time to spare. And yet perhaps he hath*

not been the Worſt *or the* Idleſt *Man in the World; nor is he the* Oldeſt. *And this is the rather ſaid, that it might quicken thee, Reader, to loſe none of the Time that is yet thine.*

There is nothing of which we are ſo laviſh *as of Time, and about which we ought to be more* ſolicitous: *Without it we can do nothing in this World.* Time *is what we* want moſt, *but what, alas! We* uſe worſt; *and for which*

God

God will certainly most strictly reckon with us when Time shall be no more.

It is of that Moment to us in Reference to both Worlds, that I can hardly wish any Man better, than that he would seriously consider what he does with his Time: how *and* to what Ends *he employs it; and what Returns he makes to God, his Neighbour and Himself for it. Will he ne'er have a* Leger *for this?*

To come but once *into*

the World, and Trifle *away our true Enjoyment of it, and of our ſelves in it, is lamentable indeed. This one Reflection would yield a* thinking *Perſon great Inſtruction. And ſince nothing below Man can ſo* Think; *Man, in being* Thoughtleſs, *muſt needs fall below himſelf: And that, to be ſure, ſuch do, as are* unconcern'd *in the Uſe of their moſt precious Time.*

This is but too evident, if we will allow our ſelves

to

to conſider, That there is hardly any thing we take by the Right End, or improve to its juſt Advantage.

We underſtand little of the Works of God, either in Nature *or* Grace. *We purſue* falſe *Knowledg; and* miſtake *Education extremely. We are* violent *in our Affections;* confuſed *and* immethodical *in our whole Life; making that a* Burthen *which was given for a Bleſſing; and of little Comfort to our ſelves or others:*

others: Misapprehending the true Notion *of Happineſs, and ſo miſſing of the* Right Uſe *of Life, and* Way *of happy Living. And till we are purſwaded to* ſtop, *and* ſtep a little aſide, *out of the* Noiſy Crowd *and* incumbering Hurry *of the World, and* calmly *take a Proſpect of things, it will be impoſſible we ſhould be able to make a right Judgment of our ſelves, or know our own* Miſery. *But after we have made the juſt Recknings*

which

which Retirement *will help us to, we ſhall begin to think the World in great Meaſure* Mad, *and that we have been in a Sort of* Bedlam *all this while.*

Reader, *whether Young or Old, think it not* too ſoon *or* too late *to turn over the* Leaves *of thy paſt Life: And be ſure* to fold down *where any Paſſage of it may affect thee; And beſtow thy* Remainder *of Time, to correct thoſe Faults in thy future Conduct; be it in Relatiou to this or the*

next Life. What thou wouldſt do, if what thou haſt done were to do again, be ſure to do *as long as thou liveſt, upon the like Occaſions.*

Our Reſolutions *ſeem to be* vigorous, *as often as we* reflect *upon our paſt Errors. But, alas, they are apt to be* flat *upon freſh Temptations to the ſame things.*

The Author does not pretend to deliver thee an Exact *Piece; his Buſineſs being not Vanity, but*

Charity:

Charity: *'Tis Miſcellaneous in the Matter of it, and by no means Artificial in the Compoſure. But it contains* Hints, *that may ſerve thee for* Texts *to preach to thy ſelf upon; and which comprehend much of the* Courſe of Human Life; *ſince whether thou art* Parent *or* Child; Prince *or* Subject; Maſter *or* Servant; Single *or* Married; Publick *or* Private; Mean *or* Honourable; Rich *or* Poor; Proſperous *or* Improſperous;

rous; *in* Peace *or* Controverſy; *in* Buſineſs *or* Solitude: *Whatever be thy Inclination or Averſion, Practice or Duty; thou wilt find ſomething not unſuitably ſaid for thy Direction and Advantage. Accept and Improve what deſerves thy Notice. The reſt excuſe, and place to account of good* Will *to thee and the whole Creation of God.*

AP 59

RE-

REFLECTIONS AND MAXIMS.

1. IT is admirable to consider how many *Millions* of People come into, and go out of the World, ignorant of *themselves*, and of the *World* they have lived in.

2. If one went to see *Windsor-Castle*, or *Hampton Court*, it would be strange if he did not observe and remember the Situation, the Building, the Gardens, Fountains, *&c.*

And

And yet few People know *themselves*; no, not their own *Bodies*, the Houses of their Minds, the *most curious* Structure of the World; a *living walking* Tabernacle; nor the *World* out of which it was made, and in which it is fed; which would be so much our Benefit, as well as our Pleasure, to know.

3. The *World* is a great and stately *Volume* of natural Things; but how very few Leaves of it do we seriously turn over! This ought to be the *Subject* of the Education of our *Youth*, who, at 20, when they should be fit for Business, know not any thing of it.

4. We

4. We are in Pain to make them Scholars, but not *Men!* To talk, rather than to know; which is true *Canting*.

5. The firſt thing obvious to Children is what is *ſenſible*; and that we make no Part of their Rudiments.

6. We preſs their Memory too ſoon, and puzle, ſtrain and load them with Words and Rules; to know *Grammar* and *Rhetorick*, and a ſtrange Tongue or two, that it is ten to one may never be uſeful to them; leaving their natural *Genius* to *Mechanical* and *Phyſical* Knowledg uncultivated and neglected; which is of exceeding Uſe and Pleaſure to them through the whole Courſe of their Life.

7. To

7. To be ſure, Languages are not to be deſpiſed or neglected. But things are to be preferred.

8. Children had rather be making of *Tools* and *Inſtruments* of Play; *Shaping*, *drawing*, *Framing* and *building*, &c. than getting ſome Rules of Propriety of Speech by Heart: And thoſe alſo would follow with more Judgment, and leſs Trouble and Time.

9. It were happy if we ſtudied Nature more in natural things; and acted according to Nature; whoſe Rules are *few*, *plain* and *moſt reaſonable*.

10. Let us begin where ſhe begins, go her Pace, and cloſe always where ſhe ends, and

and we cannot miſs of being good *Naturaliſts.*

11. The Creation would not be longer a Riddle to us, the *Heavens*, *Earth* and *Waters*, with their reſpective, various and numerous Inhabitants; their Productions, Natures, Seaſons, Simpathies and Antipathies; their Uſe, Benefit and Pleaſure, would be better underſtood by us: And an *eternal Wiſdom*, *Power*, *Majeſty* and *Goodneſs*, very *conſpicuous* to us, through thoſe ſenſible and paſſing Forms: The World wearing the *Mark* of its Maker, whoſe Stamp is every where *viſible*, and the *Characters* very *legible* to the Children of Wiſdom.

12. It.

12. It is pity Books have not been compoſed for *Youth*, by ſome curious and careful *Naturaliſts* and *Mechanicks*, in the Latin Tongue, to be uſed in Schools, that they might learn Things with Words: Things *obvious* and *familiar* to them, and which would make the Tongue eaſier to be attained by them.

13. Many able *Gardiners* and *Husbandmen* are yet ignorant of the *Reaſon* of their Calling; as moſt *Artificers* are of the Reaſon of their own Rules that govern their excellent Workmanſhip. But a Naturaliſt and a Mechanick of this Sort, is *Maſter* of the Reaſon of both, and may be of the Practice too, if his Induſtry

Induſtiy keep pace with his Speculation; which were very commendable; and without which he cannot be ſaid to be a *compleat* Naturaliſt or Mechanick.

14. Finally, if Man be the *Index* or *Epitomy* of the World, as Philoſophers tell us, we have only to read our ſelves well to be learned in it. But becauſe there is nothing we leſs regard than the *Characters* of that *Power* that made us, and can beſt tell us what we are and ſhould be, we are even Strangers to our own *Genius?* The *Glaſs* in which we ſhould ſee that true, inſtructing and agreeable Variety, which is to be obſerved in Natuae.

15. And

15. And yet we are very apt to be *full* of our ſelves, inſtead of *Him* that made what we ſo much value; and, but for whom we can have no Reaſon to value our ſelves: For we have nothing that we can call our own; no, not our ſelves: For we are all but *Tenants*, and at *Will* too, of the great Lord of our ſelves, and the reſt of this great *Farm*, the World that we live upon.

16. Man is become a ſtrange *Contradiction* to himſelf; but it is of himſelf; not being by Conſtitution but *Corruption* ſuch.

17. He would have others obey him, even his own Kind; but he will not obey God,

God, that is so much above him, and who made him.

18. He will lose none of his Authority; no, not bate an Ace of it: He is humorous to his Wife, he beats his Children, is angry with his Servants, strict with his Neighbours, revenges all Affronts to Extremity; but, alas, forgets all the while that *he is the Man*; and is more in *Arrear* to God, that is so very patient with him, than they are to him with whom he is so strict and impatient.

19. He is curious to *wash*, *dress* and *perfume* his Body, but *careless* of his Soul. The one shall have many Hours, the other not so many

Minutes. This ſhall have 3 or 4 new Suits in a Year, but that muſt wear its *old Cloths* ſtill.

20. If he be to receive or ſee a great Man, how nice and anxious is he that all things be in order? And with what Reſpect and Addreſs does he approach and make his Court? But to God, how *dry* and *formal* and *conſtrained* in his Devotion?

21. In his Prayers he ſays, *Thy Will be done:* But means his own: At leaſt acts ſo.

22. It is too frequent to begin with God and end with the *World.* But He is the good Man's *Beginning* and *End*; his *Alpha* and *Omega.*

23. Such

23. Such is now become our Delicacy, that we will not eat ordinary Meat, nor drink ſmall, pall'd Liquor; we muſt have the beſt, and the beſt cook'd for our Bodies, while our Souls feed on *empty* or *corrupted* Things.

24. In ſhort, Man is *ſpending* all upon a *bare* Houſe, and hath little or no Furniture within to recommend it; which is preferring the Cabinet before the Jewel, a Leaſe of ſeven Years before an Inheritance. So *abſurd* a thing is Man, after all his proud Pretences to Wit and Underſtanding.

25. The Want of due Conſideration is the Cauſe of all the Unhappineſs Man brings

upon himself. For his second Thoughts rarely agree with his first, which pass not without a considerable Retrenchment or Correction. And yet that sensible Warning is, too frequently, not Precaution enough for his future Conduct.

26. Well may we say our Infelicity is of our selves; since there is nothing we do that we should not do, *but we know it, and yet do it.*

27. For *Disappointments*, that come not by our own Folly, they are the Tryals or Corrections of Heaven: And it is our *own* Fault, if they prove not our Advantage.

28. To repine at them does not mend the Matter: It is only to *grumble* at our Creator.

Creator. But to see the Hand of God in them, with an humble Submission to his Will, is the Way to *turn our Water into Wine*, and engage the greatest Love and Mercy on our side.

29. We must needs disorder our selves, if we only look at our Losses. But if we consider how *little* we deserve what is left, our Passion will *cool*, and our Murmurs will turn into Thankfulness.

30 If our Hairs fall not to the Ground, *less do we* or our Substance without God's *Providence*.

31. Nor can we fall below the *Arms* of God, how low soever it be we fall.

32. For though our Saviour's Passion is over, his *Com-*

passion is not. That never fails his humble, sincere Disciples: In him, they find more than all that they lose.

33. Is it reasonable to take it ill, that any Body desires of us that which is their own? All we have is the *Almighty*'s: And shall not God have his *own* when he calls for it?

34. Discontentedness is not only in such a Case Ingratitude, but *Injustice*. For we are both unthankful for the time we had it, and not honest enough to restore it, if we could keep it.

35. But it is hard for us to look on things in such a Glass, and at such a Distance from this low World; and yet it is our Duty, and would be our

our *Wisdom* and our *Glory* to do so.

36. We are apt to be very pert at *censuring others*, where we will not endure advice our selves. And nothing shews our Weakness more, than to be so sharp-sighted at spying other Mens Faults, and so *purblind* about our own.

37. When the Actions of a Neighbour are upon the Stage, we can have all our Wits about us; are so quick and critical we can split an Hair, and find out every Failure and Infirmity: *but are without feeling, or have but very little, Sense of our own.*

38. Much of this comes from *ill Nature*, as well as

from an inordinate Value of our ſelves : For we love rambling better than home, and blaming the unhappy, rather than covering and relieving them.

39. In ſuch Occaſions ſome ſhew their Malice and are witty upon *Misfortunes*, others their Juſtice, they can reflect apace; but few or none their Charity; eſpecially if it be about Mony Matters.

40. You ſhall ſee an *old Miſer* come forth with a ſet Gravity, and ſo much Severity againſt the diſtreſſed, *to excuſe his Purſe*, that he will, 'ere he has done, put it out of all Queſtion, That Riches is *Righteouſneſs* with him. *This*, ſays he, *is the Fruit of your*

your Prodigality (as if, poor Man, *Covetousness* were no Fault) Or, *of your Projects, or grasping after a great Trade:* While he himself would have done the same thing, but that he had not the *Courage* to venture so much ready Mony *out of his own trusty Hands*, though it had been to have brought him back the *Indies* in return. But the Proverb is just, *Vice should not correct Sin.*

41. They have a Right to censure, that have a *Heart* to help: The rest is Cruelty, not Justice.

42. Lend not *beyond* thy Ability, nor *refuse* to lend out of thy Ability; especially when it will help others

more than it can hurt thee.

43. If thy Debtor be honeſt and capable, thou haſt thy Mony again, if not with Encreaſe, with Praiſe: If he prove inſolvent, don't ruin him to get that, *which it will not ruin thee to loſe:* For thou art but a *Steward*, and another is thy Owner, Maſter and Judge.

44. The more merciful Acts thou doſt, the more Mercy thou wilt *receive*; and if with a *charitable* Imployment of thy Temporal Riches, thou gaineſt *eternal* Treaſure, thy Purchaſe is *infinite:* Thou wilt have found the Art of *Multiplying* indeed.

45. *Frugality* is good, if *Liberality* be join'd with it.

The

The firſt is *leaving off* ſuperfluous Expences; the laſt *beſtowing* them to the *Benefit* of others that need. The firſt without the laſt *begins Covetouſneſs*; the laſt without the firſt *begins Prodigality*: Both together make an *excellent Temper*. Happy the Place where ever it is found.

46. Were it univerſal, we ſhould be cur'd of two Extreams, *Want* and *Exceſs*: And the one would ſupply the other, and ſo bring both nearer to a *Mean*; the juſt Degree of earthly Happineſs.

47. It is a Reproach to Religion and Government to ſuffer ſo much Poverty and Exceſs.

48. Were

48. Were the *Superfluities* of a Nation valued, and made a perpetual *Tax* or *Benevolence*, there would be more Almshouses than Poor; Schools than Scholars; and *enough to spare* for Government besides.

49. *Hospitality* is good, if the poorer sort are the *Subjects* of our Bounty; else too near a Superfluity.

50. If thou wouldst be happy and easy in thy Family, above all things observe *Discipline*.

51. Every one in it should know their Duty; and there should be a Time and Place for every thing; and whatever else is done or omitted, *be sure to begin and end with God*.

52. I ove

52. Love *Labour*: For if thou doſt not want it for Food, thou mayeſt for *Phyſick*. It is *wholeſome* for thy Body, and good for thy Mind. It *prevents* the Fruits of Idleneſs, which many times comes of nothing to do, and leads too many to do what is *worſe* than nothing.

53. A *Garden*, an *Elaboratory*, a *Work-houſe*, *Improvements* and *Breeding*, are pleaſant and profitable Diverſions to the Idle and Ingenious: For here they *miſs* ill Company, and converſe with *Nature* and *Art*; whoſe Variety are equally grateful and inſtructing; and preſerve a *good Conſtitution* of Body and Mind.

54. To this a *ſpare* Dyet contributes much. Eat therefore to *live*, and do not live to eat. That's like a *Man*, but this below a *Beaſt*.

55. Have wholſom, but not *coſtly* Food, and be rather cleanly than *dainty* in ordering it.

56. The *Receipts* of Cookery are *ſwell'd* to a Volume, but a *good Stomach* excels them all; to which nothing contributes more than *Induſtry* and *Temperance*.

57. It is a cruel Folly to offer up to *Oſtentation* ſo many Lives of Creatures, as make up the State of our Treats; as it is a prodigal one to ſpend more in *Sawce* than in Meat.

58. The

58. The Proverb ſays, *That enough is as good as a Feaſt:* But it is certainly better, if Superfluity be a Fault, which never fails to be at Feſtivals.

59. If thou riſe with an Appetite, thou art ſure never to ſit down without one.

60. Rarely drink but when thou art *dry*; nor then, between Meals, if it can be avoided.

61. The *ſmaller* the Drink, the *clearer* the Head, and the *cooler* the Blood; which are great Benefits in Temper and Buſineſs.

62. Strong Liquors are good at ſome Times, and in ſmall Proportions; being better for *Phyſick* than Food, for *Cordials* than common Uſe.

63. The

63. The moſt *common* things are the moſt *uſeful*; which ſhews both the *Wiſdom* and *Goodneſs* of the great Lord of the Family of the World.

64. What therefore he has made rare, don't thou uſe *too commonly*: Leſt thou ſhouldeſt invert the Uſe and Order of things; become Wanton and Voluptuous; and thy Bleſſings prove a *Curſe*.

65. *Let nothing be loſt*, ſaid our Saviour. But that is *loſt* that is *miſuſed*.

66. Neither urge another to that thou wouldſt be unwilling to do thy ſelf; nor do thy ſelf what looks to thee *unſeemly* and intemperate in another.

67. All

67. All Exceſs is ill: But *Drunkenneſs* is of the worſt Sort. It *ſpoils* Health, *diſmounts* the Mind, and unmans Men: It *reveals Secrets*, is *quarrelſome*, *laſcivious*, *imprudent*, *dangerous* and *mad*. In fine, he that is drunk is not a Man: Becauſe he is ſo long void of *Reaſon*, that diſtinguiſhes a Man from a Beaſt.

68. Exceſs in Apparel is another coſtly Folly. The very Trimming of the vain World would cloath all the *naked* one.

69. Chuſe thy Cloaths by thine own Eyes, not anothers. The more plain and ſimple they are, the better. Neither unſhapely, nor fantaſtical; and for Uſe and Decency, and not for Pride.

70. If

70. If thou art clean and warm, it is sufficient; for more doth but rob the *Poor*, and please the *Wanton*.

71. It is said of the true Church, *the King's Daughter is all glorious within*. Let our Care therefore be of our Minds more than of our Bodies, if we would be of her Communion.

72. We are told with Truth, that *Meekness* and *Modesty* are the Rich and Charming Attire of the Soul: And the plainer the Dress, the more distinctly, and with greater Lustre, their Beauty shines.

73. It is great Pity such Beauties are so *rare*, and those of *Jezebel*'s Forehead are so *common*: Whose Dresses are Incentives to *Lust*; but *Bars*, instead

inſtead of Motives, to *Love* or *Vertue.*

74. Never marry but *for Love*; but ſee that thou lov'ſt what is *lovely.*

75. If Love be not thy *chiefeſt* Motive, thou wilt ſoon grow *weary* of a Married State, and *ſtray* from thy Promiſe, to ſearch out thy Pleaſures in *forbidden* Places.

76. Let not Enjoyment *leſſen*, but augment Affection; it being the baſeſt of Paſſions *to like when we have not, what we ſlight when we poſſeſs.*

77. It is the Difference betwixt *Luſt* and *Love*, that this is fixt, that volatile. Love grows, Luſt waſtes by Enjoyment: And the Reaſon is, that one ſprings from an *Uni-*

on

on of Souls, and the other from an Union of Sense.

78. They have divers Originals, and so are of different Families: That *inward* and *deep*, this superficial; this transient, and that parmanent.

79. They that Marry for *Mony*, cannot have the true Satisfaction of Marriage; the requisite Means being wanting.

80. Men are generally more careful of the *Breed* of their *Horses* and *Dogs* than of their Children.

81. Those must be of the best Sort, for *Shape*, *Strength*, *Courage* and *good Conditions*: But as for these, their own Posterity, *Mony shall answer all Things*. With such, it makes

makes the *Crooked Streight*, *ſets Squint-Eyes right*, *cures Madneſs*, *covers Folly*, *changes ill Conditions*, *mends the Skin*, *gives a ſweet Breath*, *repairs Honours*, *makes Young*, *works Wonders*.

82. O how *ſordid* is *Man*, grown! *Man*, the nobleſt Creature of the World, as a *God* on *Earth*, and the *Image* of him that made it; thus to *miſtake* Earth for Heaven, and *worſhip Gold* for God!

83. Covetouſneſs is the *greateſt of Monſters*, as well as the *Root of all Evil*. I have once ſeen the Man that *dyed to ſave Charges*. *What! Give Ten Shillings to a Doctor, and have an Apothecary's Bill beſides, that may come to I know*

know not what! No, not he: Valuing Life less than *Twenty Shillings.* But indeed such a Man could not well set too low a Price upon himself; who, though he liv'd up to the Chin in Bags, had *rather die* than find in his Heart to *open one* of them, to help to save his Life.

84. Such a Man is *felo de se,* and deserves not *Christian Burial.*

85. He is a *common Nusance,* a *Weyer* cross the Stream, that stops the Current: An *Obstruction,* to be remov'd by a Purge of the Law. The only Gratification he gives his Neighbours, is to let them see that he himself is as little the better for what

what he has, as they are. For he always looks like *Lent*; a Sort of *Lay-Minim.* In ſome Senſe he may be compar'd to *Pharaoh*'s *lean Kine*, for all that he has does him no good. He commonly wears his Cloaths till they *leave him*, or that no Body elſe can wear them. He affects to be thought poor, to eſcape *Robbery* and *Taxes:* And by looking as if he wanted an *Alms*, excuſes himſelf for giving none. He ever goes late to Markets, to cover buying the worſt: But does it becauſe that is cheapeſt. He lives of the *Offal.* His Life were an inſupportable Puniſhment to any Temper but his own: And no greater

Torment

Torment to him on Earth than to live as other Men do. But the Misery of his Pleasure is, that he is *never satisfied* with *getting*, and always in *Fear* of *losing* what he cannot use.

86. How vilely has he lost himself, that becomes a *Slave* to his Servant; and exalts him to the Dignity of his Maker? *Gold* is the *God*, the *Wife*, the *Friend* of the *Mony-Monger* of the World.

87. But in Marriage do thou be wise; prefer the *Person* before Mony, *Vertue* before Beauty, the *Mind* before the Body; Then thou hast a *Wife*, a *Friend*, a *Companion*, a *Second Self*; one that

that bears an equal Share with thee in all thy Toyls and Troubles.

88. Chuſe one that Meaſures her Satisfaction, Safety and Danger, by *thine*; and of whom, thou art ſure, as of thy ſecreteſt Thoughts: A *Friend* as well as a Wife, which indeed a *Wife implies:* For ſhe is but *half* a Wife that is not, or is not capable of being *ſuch* a Friend.

89. *Sexes* make no Difference; ſince in *Souls* there is *none:* And they are the Subjects of *Friendſhip.*

90. He that minds a Body and not a Soul, has not the *better* Part of that Relation; and will conſequently want the Nobleſt Com-

fort of a Married Life.

91. The Satisfaction of our Senſes is *low*, *ſhort*, and *tranſient*: But the *Mind* gives a more raiſed and extended Pleaſure, and is capable of an Happineſs founded upon *Reaſon*; not bounded and limited by the Circumſtances that Bodies are confin'd to.

92. *Here* it is we ought to ſearch out our Pleaſure, where the Field is large and full of Variety, and of an induring Nature: *Sickneſs*, *Poverty* or *Diſgrace*, being not able to *ſhake* it, becauſe it is not under the moving Influences of Worldly Contingences.

93. The Satisfaction of thoſe that do ſo is in *well doing*,

ing, and in the *Assurance* they have of a future Reward; that they are *best* loved of those they love most; and that they enjoy and value the Liberty of their *Minds* above that of their Bodies; having the *whole Creation* for their Prospect; the most Noble and *Wonderful Works* and *Providences* of God; the *Histories* of the Ancients, and in them the *Actions* and *Examples* of the Vertuous; and lastly, *themselves*, their *Affairs* and *Family*, to exercise their Minds and Friendship upon.

94. Nothing can be more entire and without Reserve; nothing more zealous, affectionate and sincere; nothing

more contented and conſtant than ſuch a Couple; nor no greater temporal Felicity than to be *one of them.*

95. Between a Man and his Wife nothing ought to rule but *Love.* Authority is for *Children* and *Servants*; yet not without Sweetneſs.

96. As Love ought to bring them together, ſo it is the beſt Way to keep them *well* together.

97. Wherefore uſe her not as a *Servant*, whom thou woul'dſt, perhaps, have ſerv'd *Seven Years* to obtain.

98. An Husband and Wife that love and value one another, ſhew their Children

Children and Servants, That they ſhould do ſo too. *Others viſibly loſe their Authority in their Families, by their Contempt of one another*; and teach their Children to be unnatural by their own Example.

99. It is a general Fault not to be more careful to preſerve Nature in Children; who (at leaſt in the ſecond Deſent) hardly have the *Feeling* of their Relation; which muſt be an unpleaſant Reflection to affectionate Parents.

100. Frequent *Viſits, Preſents, intimate Correſpondence* and *Intermarriages* within allowed Bounds, are Means of keeping up the Concern

and Affection that Nature requires from Relations.

101. *Friendſhip* is the next Pleaſure we may hope for: And where we find it not at home, or have no home to find it in, we may ſeek it abroad. It is an Union of *Spirits*, a Marriage of *Hearts*, and the Bond thereof *Virtue*.

102. There can be no Friendſhip where there is no *Freedom*. Friendſhip loves a *free* Air, and will not be penned up in ſtreight and narrow Encloſures. It will ſpeak *freely*, and *act* ſo too; and take nothing ill where no ill is meant; nay where it is, 'twill *eaſily* forgive, and forget

forget too, upon ſmall Acknowledgments.

103. Friends are true *Twins* in Soul; they Sympathize in every thing, have the ſame Love and Averſion.

104. One is not happy without the other, nor can either of them be miſerable *alone*. As if they could change *Bodies*, they take their *Turns* in Pain as well as in Pleaſure; *relieving* one another in their moſt adverſe Conditions.

105. What one enjoys, the other cannot Want. Like the Primitive Chriſtians, they have all things in common, and no *Property but in one anaother*.

106. A true Friend unbosomes *freely*, advises *justly*, assists *readily*, adventures *boldly*, takes all *patiently*, defends *couragiously*, and continues a Friend *unchangeably*.

107. These being the Qualities of a Friend, we are to find them before we chuse one.

108. The *Covetous*, the *Angry*, the *Proud*, the *Jealous*, the *Talkative*, cannot but make ill Friends, as well as the *False*.

109. In short, chuse a Friend as thou dost a Wife, *till Death separate you*.

110. Yet be not a Friend beyond the *Altar*: But let *Virtue* bound thy Friendship: Else

Elſe it is not Friendſhip, but an evil Confederacy.

111. If my *Brother* or *Kinſman* will be my Friend, I ought to prefer him before a Stranger; or I ſhew little Duty or *Nature* to my *Parents.*

112. And as we ought to prefer our *Kindred* in Point of Affection, ſo too in Point of *Charity*; if *equally* needing and deſerving.

113. Be not *eaſily* acquainted; leſt finding Reaſon to cool, thou makeſt an *Enemy* inſtead of a good Neighbour.

114. Be Reſerved, but not *Sour*; Grave, but not *Formal*; Bold, but not *Raſh*; Humble, but not *Servile*;

Patient, not *Insensible*; Constant, not *Obstinate*; Chearful, not *Light*: Rather Sweet than *Familiar*; *Familiar*, than *Intimate*; and Intimate with *very few*, and upon *very good Grounds*.

115. *Return* the Civilities thou receivest, and be *ever* grateful for Favours.

116. If thou hast done an Injury to another, rather own it than defend it. One way thou gainest Forgiveness; the other, thou *doubl'st* the Wrong and Reckoning.

117. Some oppose *Honour* to *Submission*: But it can be no Honour to maintain, what it is dishonourable to do.

118. To confeſs a Fault, that is none, out of Fear, is indeed *mean*: But not to be afraid of ſtanding in one, is *Brutiſh*.

119. We ſhould make more *Haſte* to Right our Neighbour, than we did to wrong him, and inſtead of being Vindicative, we ſhould leave him to be *Judg* of his own Satisfaction.

120. True Honour will pay *treble* Damages, rather than juſtifie *one* Wrong by *another*.

121. In ſuch Controverſies, it is but too common for ſome to ſay, *Both are to blame*; to *excuſe* their own *Unconcernedneſs*; which is a *baſe Neutrality*, Others will cry,

cry, *They are both alike*; thereby involving the Injured with the Guilty; to *mince* the Matter for the Faulty, or *cover* their own Injuſtice to the wronged Party.

122. *Fear* and *Gain* are great Perverters of Mankind, and where either prevail, the *Judgment* is violated.

123. Avoid *Company* where it is not *profitable* or neceſſary; and in thoſe Occaſions ſpeak *little*, and *laſt*.

124. *Silence* is Wiſdom, where Speaking is *Folly*; and always ſafe.

125. Some are ſo Fooliſh as to interrupt and anticipate thoſe that ſpeak, inſtead of hearing and thinking before they

they anſwer; which is uncivil as well as ſilly.

126. If thou thinkeſt twice, before thou ſpeakeſt once, thou wilt ſpeak twice the better for it.

127. Better ſay nothing than not to the Purpoſe. And to ſpeak pertinently, conſider both what is fit, and when it is fit to ſpeak.

128. In all Debates, let *Truth* be thy Aim, not Victory, or an unjuſt Intereſt; and endeavour to *gain*, rather than to expoſe thy Antagoniſt.

129. Give no Advantage in Argument, nor *loſe* any that is offered. This is a Benefit which ariſes from *Temper*.

130. Don't

130. Don't uſe thy ſelf to diſpute *againſt* thine own Judgment, to ſhew *Wit*; leſt it prepare thee to be too *indifferent* of what is *Right*: Nor againſt another Man, to *vex* him, or for meer Trial of Skill; ſince to *inform*, or to be *informed*, ought to be the *End* of all Conferences.

131. Men are too apt to be concern'd for ther *Credit* more than for the Cauſe.

132. There is a Truth and Beauty in *Rhetorick*; but it oftner ſerves *ill* Turns that good ones.

133. Elegancy is a *good Meen* and *Addreſs* given to Matter; be it by proper or figurative Speech; where the

the Words are apt, and Alluſions very natural. Certainly it has a moving Grace: But it is too *artificial* for Simplicity, and oftentimes for Truth. The Danger is, leſt it delude the Weak, who in ſuch Caſes may *miſtake* the *Handmaid* for the Miſtreſs; if not *Error* for Truth.

134. 'Tis certain, Truth is leaſt indebted to it; becauſe ſhe has *leaſt need* of it, and leaſt uſes it.

135. But it is a *reproveable* Delicacy in them that deſpiſe Truth in *plain Cloths.*

136. Such *Luxuriants* have but *falſe* Appetites; like thoſe Gluttons, that by Sawces *force* them, where

where they have no Stomach; and Sacrifice to their *Pallate*, not their Health: Which cannot be without great Vanity, nor that without ſome *Sin*.

137. Nothing does Reaſon more Right, than the *Coolneſs* of thoſe that offer it: For Truth often ſuffers more by the *Heat* of its Defenders, than from the Arguments of its Oppoſers.

138. *Zeal* ever follows an Appearance of Truth, and the Aſſured are too apt to be *warm*; but 'tis their weak ſide in Argument; Zeal being better ſhewn againſt *Sin*, than Perſons, or their Miſtakes.

139. Where

139. Where thou art obliged to ſpeak, be ſure to ſpeak the Truth: For Equivocation is *half way* to Lying; as Lying, the *whole way to Hell.*

140. Believe nothing againſt another but upon *good* Authority: Nor report what may hurt another, unleſs it be a *greater* hurt to others to conceal it.

141. It is *wiſe* not to *ſeek* a Secret; and *honeſt* not to *reveal* one.

142. Only truſt *thy ſelf* and another ſhall not betray thee.

143. *Openneſs* has the *Miſchief*, though not the *Malice* of Treachery.

144. Never

144. Never assent meerly to *please* others. For that is, beside Flattery, oftentimes Untruth; and discovers a Mind *liable* to be servile and base: Nor contradict to *vex* others, for that shews an *ill* Temper; and provokes, but profits no Body.

145. Do not accuse others to *excuse* thy self; for that is neither Generous nor Just. But let *Sincerity* and *Ingenuity* be thy Refuge, rather than Craft and Falshood: *For Cunning borders very near upon Knavery.*

146. *Wisdom* never uses nor wants it. *Cunning* to *Wise*, is as an *Ape* to a Man.

147. *Interest* has the *Security*, though not the *Vertue* of

a

a Principle. As the World goes, 'tis the *surer* side: For Men daily leave both Relation and Religion to follow it.

148. 'Tis an odd Sight but very evident, That Families and Nations, of cross Religions and Humors, *unite* against those of their *own*, where they find an *Interest* to do it.

149. We are tied down by our *Senses* to this World: and where that is in Question, it can be none with Worldly Men, whether they should not forsake all other Considerations for it.

150. Have a care of *Vulgar Errors*. Dislike, as well as Allow *Reasonably*.

151. Inquiry

151. Inquiry, is *Human*; Blind Obedience, *Brutal.* Truth never loſes by the one, but often ſuffers by the other.

152. The uſefuleſt Truths are *plaineſt*: And while we keep to them, our Differences cannot riſe high.

153. There may be a *Wantonneſs* in Search, as well as a Stupidity in Truſting. It is great Wiſdom *equally* to avoid the Extreams.

154. Do nothing *improperly.* Some are Witty, Kind, Cold, Angry, Eaſie, Stiff, Jealous, Careleſs, Cautious, Confident, Cloſe, Open, but all in the *wrong Place.*

155. It

155. It is ill miſtaking where the Matter is of *Importance.*

156. It is not enough that a thing be *Right*, if it be not *fit* to be done. If not Prudent, though Juſt, it is *not* adviſeable. He that loſes by getting, had *better* loſe than get.

157. *Knowledge* is the *Treaſure*, but *Judgment* the Treaſurer of a Wiſe Man.

158. If thou wouldſt be obeyed, being a Father; being a Son, be *obedient.*

159. He that begets thee, *owns* thee; and has a natural Right over thee.

160. Next to God, thy *Parents*; next them, the *Magiſtrate.*

161. Re-

161. Remember thou art not more indebted to thy Parents for thy *Nature*, than for their *Love* and *Care*

162. *Rebellion*, in Children, was therefore made *Death* by God's Law; and the next Sin to *Idolatry*; which is *renouncing* of God, the great *Parent* of all.

163. *Obedience* to Parents is not only our Duty, but our *Intereſt*. We received our Life from them, and *prolong* it by obeying them: For *Obedience* is the firſt Commandment with *Promiſe*.

164. The *Obligation* is as indiſſolvable as the Relation.

165. If we muſt not diſobey God to obey them; at leaſt, we muſt let them ſee, that

that there is *nothing else* in our Refusal. For some unjust Commands cannot excuse the general Neglect of our Duty. They will be our Parents and we must be their Children still: And if we cannot act for them against God, neither can we act against them for our selves or any thing else.

166. A Man in Business must put up many Affronts, if he loves his own Quiet.

167. We must not pretend to see all that we see, if we would be *easie*.

168. It were *endless* to dispute upon every thing that is *disputable*.

169. A *vindictive* Temper is not only *uneasie* to others,

others, but to them that have it.

170. *Rarely* promiſe: But, if Lawful, *conſtantly* perform.

171. Haſty Reſolutions are of the Nature of *Vows*; and to be equally avoided.

172. I will never do this, ſays one, *yet does it.* I am reſolved to do that, ſays another, but *flags* upon ſecond Thoughts: Or does it, though awkwardly, for his Word's ſake; as if it were *worſe* to break his Word, than to do amiſs in keeping it.

173. Wear none of thine *own Chains*; but keep free, whilſt thou art free.

174. It

174. It is an Effect of *Paſſion* that Wiſdom corrects, to lay thy ſelf under Reſolutions that cannot be *well* made, and muſt be *worſe* performed.

175. Avoid all thou canſt being *Entruſted*: But do thy *utmoſt* to diſcharge the Truſt thou undertakeſt: For Careleſneſs is *Injurious*, if not Unjuſt.

176. The Glory of a Servant is *Fidelity*; which cannot be without Diligence, as well as Truth.

177. *Fidelity* has *Enfranchiſed* Slaves, and *Adopted* Servants to be *Sons*.

178. Reward a good Servant well: And rather quit than *diſquiet* thy ſelf with an ill one.

179. Mix *Kindneſs* with Authority; and rule more by *Diſcretion* than Rigour.

180. If thy Servant be faulty, ſtrive rather to convince him of his Error, than diſcover thy *Paſſion*: And when he is ſenſible, *forgive* him.

181. Remember he is thy *Fellow-Creature*, and that God's *Goodneſs*, not thy Merit, has made the Difference betwixt Thee and Him.

182. Let not thy Children *Domineer* over thy Servants: Nor ſuffer Them to *ſlight* thy Children.

183. Suppreſs Tales in the general: But where a Matter requires Notice, encourage the

the Complaint, and right the Aggrieved.

184. If thou art a Child, thou art to *Entreat*, and not to Command; and if a Servant, *to comply* where thou doſt not obey.

185. Though there ſhould be but one Maſter and Miſtreſs in a Family, yet Servants ſhould remember that Children have the *Reverſion.*

186. Indulge not *unſeemly* things in thy Maſter's Children; nor refuſe them what is *fitting*: For one is the *higheſt Unfaithfulneſs*; and the other *Indiſcretion* as well as Diſreſpect.

187. Do thine own Work honeſtly and chearfully: And when that is done, help thy

Fellow; that ſo another time he may help thee.

188. Be not *fancifully* Jealous: For that is *Fooliſh*; as, to be *reaſonably* ſo, is *Wiſe*.

189. He that *ſuperfines* upon other Men's Actions, cozens *himſelf*, as well as injures them.

190. To be very ſubtle and ſcrupulous in Buſineſs, is as hurtful as being over confident and ſecure.

191. In difficult Caſes, ſuch a Temper is *timorous*; and in diſpatch, *irreſolute*.

192. *Experience* is a ſafe Guide: And a *Practical* Head, is a great Happineſs in Buſineſs.

193. We are too *careleſs* of *Poſterity*; not conſidering that

that as they are, ſo the next Generation will be.

194. If we would mend the World, we ſhould mend *our ſelves*; and teach our Children to be not what we are, but what they ſhould be.

195. We are too apt to awaken and tune up their Paſſions by the Example of our own; and to teach them to be pleaſed, not with what is beſt, but with what *pleaſes beſt*.

196. It is our Duty, and ought to be our Care, to ward againſt that Paſſion in them, which is more eſpecially our *own* Weakneſs and Affliction: For we are in great meaſure accountable for them, as well as for our ſelves.

197. We are in this alſo true *Turners of the World upſide down:* For Mony is firſt; and Vertue laſt, and leaſt in our care.

198. It is not *how* we leave our Children, but what we leave them.

199. To be ſure Vertue is but a Supplement, and not a *Principal* in their Portion and Character: And therefore we ſee ſo little *Wiſdom* or *Goodneſs* among the Rich, in Proportion to their *Wealth.*

200. The *Country* Life is to be *preferr'd*: For there we ſee the Works of *God*; but in Cities little elſe but the *Works* of *Men*: And the one makes a better ſubject for our Contemplation than the other.

201. As

201. As *Puppets* are to Men, and *Babies* to Children, ſo is Man's Workmanſhip to God's: We are the *Picture*, he the *Reality*.

202. God's Works declare his *Power*, *Wiſdom* and *Goodneſs*; but Man's Works, for the moſt part, his *Pride*, *Folly* and *Exceſs*. The one is for *uſe*, the other, chiefly for *Oſtentation* and *Luſt*.

203. *Art* is Good, where it is beneficial. *Socrates* wiſely bounded his Knowledge and Inſtruction by *Practice*.

204. Have a Care therefore of *Projects*: And yet deſpiſe nothing raſhly, or in the *Lump*.

205. *Ingenuity*, as well as Religion, ſometimes ſuf-

fers between two *Thieves*; *Pretenders* and *Despisers.*

206. Though injudicious and dishonest Projectors often discredit Art, yet the most *useful* and *extraordinary* Inventions have not at first escap'd the Scorn of *Ignorance*; as their Authors, rarely, have escap'd cracking of their Heads, or breaking their Backs.

207. Undertake no Experiment, in Speculation, that appears not *true in Art*; nor then, at thine *own* Cost, if costly or hazardous in making.

208. As many Hands make light Work, so *several Purses* make *cheap* Experiments.

209. *Industry*

209. *Industry* if certainly very commendable, and *supplies* the want of Parts.

210. *Patience* and *Diligence*, like Faith, *remove Mountains.*

211. Do good with what thou haſt, or it will do thee *no good.*

212. Seek not to be Rich, but *Happy.* The one lies in *Bags*, the other in Content; which Wealth can never give.

213. We are apt to call things by *wrong* Names. We will have Proſperity to be Happineſs, and Adverſity to be Miſery; though That is the *School* of Wiſdom, and oftentimes the way to *eternal* Happineſs.

214. If thou wouldſt be happy, bring thy Mind to thy *Condition*, and have an *Indifferency* for more than what is *ſufficient*.

215. Have but *little to do*, and *do it thy ſelf*: And do to others as thou wouldeſt have them *do to thee*: So, thou canſt not fail of Temporal Felicity.

216. The generality are *worſe* for their *Plenty*. The voluptuous *conſumes* it; the Miſer *hides* it; 'tis the good Man that uſes it; and to good Purpoſes. But ſuch are *hardly* found among the Proſperous.

217. Be rather *Bountiful* than Expenſive.

218. Neither

218. Neither make nor go to *Feasts*: but let the *laborious Poor* bleſs thee at Home in their ſolitary Cottages.

219. Never voluntarily *want* what thou haſt in Poſſeſſion; nor *ſo* ſpend it as to involve thy ſelf in want *unavoidable.*

220. Be not tempted to *preſume* by Succeſs: For many that have got largly, have loſt all, by *coveting* to get more.

221. To *hazard much* to get much, has more of *Avarice* than Wiſdom.

222. It is great Prudence both to *bound* and *uſe* Proſperity.

223. Too few know when they have *enough*; and fewer know *how* to employ it.

224. It

224. It is equally adviſeable not to part *lightly* with what is hardly gotten, and not to ſhut up *cloſely* what *flows* in freely.

225. Act not the *Shark* upon thy Neighbour; nor take Advantage of the *Ignorance, Prodigality* or *Neceſſity* of any one: For that is next door to Fraud, and, at beſt, makes but an *unbleſt* Gain.

226. It is oftentimes the *Judgment* of God upon greedy rich Men, that he ſuffers them to puſh on their Deſires of Wealth to the Exceſs of over-reaching, grinding or oppreſſion; which *poyſons* all the reſt they have gotten: So that it commonly runs away

as

as fast, and by as bad ways, as it was heap'd up together.

227. Never esteem *any* Man, or thy self, the *more* for *Mony*; nor think the *meaner* of thy self or another, for *want* of it; *Vertue* being the just Reason of *respecting*, and the want of it, of *slighting* any one.

228. A Man, like a Watch, is to be valued for his *Goings*.

229. Have a Care of more Sail than *Ballast*.

230. In all Business, it is best to put nothing to hazard: But where it is unavoidable, be not *rash*, but *firm*, and *resign'd*.

231. We should not be troubled for what we cannot help:

help: But if it was our Fault, let it be ſo *no more.* Amendment is *Repentance*, if not Reparation.

232. Have a care of that baſe Evil, *Detraction.* It is the Fruit of Envy; as that is of Pride; the immediate Offſpring of the *Devil:* Who of an *Angel*, a *Lucifer*, a *Son* of the Morning, made himſelf a *Serpent*, a *Devil*, a *Beelzebub*, and all that is obnoxious to the eternal Goodneſs.

233. *Diſlike* what deſerves it; but never *Hate:* For that is of the Nature of Malice; which is ever to *Perſons*, not Things; and is one of the *blackeſt* Qualities Sin begets in the Soul.

234. It

234. It were an happy Day, if Men could *bound* and qualify their Reſentments with *Charity* to the Offender: For then our Anger would be *without Sin*, and better convict and edify the Guilty; which *only* can make it lawful.

235. Not to be provok'd is beſt: But if mov'd, never correct till the *Fume is ſpent*: For every Stroke our Fury ſtrikes, is ſure to *hit* our ſelves at laſt.

236. If we did but obſerve the Allowances our Reaſon makes upon Reflection, when our Paſſion is over, we could not want a *Rule* how to behave our ſelves, in the like Occaſions.

237. We

237. We are more prone to *complain* than redreſs, and to cenſure than excuſe.

238. It is next to unpardonable, that we can ſo often Blame what we will not *once mend*. It ſhews, we know, *but will not do our Maſter's Will.*

239. They that cenſure, ſhould *practiſe*: Or elſe let them have the *firſt* Stone, and the *laſt* too.

240. Vertue is not ſecure againſt *Envy*. Men will *leſſen* what they won't *imitate*.

241. Nothing needs a Trick but a *Trick*; Sincerity *loaths* one.

242. We muſt take care to do Right Things *Rightly*: For a juſt Sentence may be *unjuſtly* executed.

243. *Cir-*

243. *Circumstances* give great Light to true Judgment, if well weigh'd.

244. Never *chide* for Anger, but for *Amendment.*

245. Whipping out of Passion, is like eating only to gratifie the Pallate.

246. Reflect without Malice, but never without *Need.*

247. Despise no Body, nor no Condition; lest it come to be thine own.

248. Never Rail, nor Taunt. The one is Rude, the other Scornful; and both evil.

249. Be not provoked by Injuries, to *commit* them.

250. Upbraid only *Ingratitude.*

251. Haste

251. Haſte makes Work, which *Caution* prevents.

252. Tempt no Man; leſt thou *fall* for it.

253. Have a Care of preſuming upon *After-Games*: For if that miſs, all is *gone*.

254. *Opportunities* ſhould never be *loſt*: Becauſe they can never be regain'd.

255. It is well to cure, but better to *prevent* a Diſtemper. The firſt ſhews more Skill, but the laſt more *Wiſdom*.

256. Never make a *Tryal of Skill* in difficult or *hazardous* Caſes.

257. Refuſe not to be inform'd: For that ſhews Pride or Stupidity.

258. Hu-

258. Humility and Knowledge in poor Cloaths, excel Pride and Ignorance in coſtly Attire.

259. Neither deſpiſe, nor oppoſe, what thou doſt not underſtand.

260. We muſt not be concern'd above the Value of the thing that engages us; nor raiſed *above* Reaſon, in maintaining what we think reaſonable.

261. It is too common an Error, to invert the Order of Things; by making an *End* of that which is a *Means*, and a *Means* of that which is an *End*.

262. *Religion* and *Government* eſcape not this Miſchief: The firſt is too often made a

Means

Means instead of an End; the other an *End* instead of a Means.

263. Thus Men seek Wealth rather than Subsistence; and the End of Cloths is the least Reason of their Use. Nor is the satisfying of our Appetite our End in eating, so much as the pleasing of our Pallate. The like may also be said of Building, Furniture, *&c.* where the Man rules not the Beast, and Appetite submits not to Reason.

264. It is great Wisdom to proportion our Esteem to the Nature of the Thing: For as that way, things will not be undervalued, so neither will they engage us

us *above* their intrinsick worth.

265. If we suffer little Things to have great hold upon us, we shall be *as much* transported for them, as if they deserv'd it.

266. It is an old Proverb, *Maxima bella ex leviſſimis cauſis:* The greatest Feuds have had the smallest Beginnings.

267. No matter what the Subject of the Dispute be, but what place we give it in our Minds: For that governs our Concern and Resentment.

268. It is one of the fatalest Errors of our Lives, when we spoil a good Cause by an ill Management: And it is not impossible

impoſſible but we may *mean well* in an *ill* Buſineſs; but that will not defend it.

269. If we are but ſure the End is Right, we are too apt to gallop over all Bounds to compaſs it; not conſidering that lawful Ends may be very *unlawfully* attained.

270. Let us be careful to take *juſt* ways to compaſs juſt Things; that they may *laſt* in their Benefits to us.

271. There is a troubleſom Humor ſome Men have, that if they may not lead, *they will not follow*; but had rather a thing were never done, than not done their own way, though other ways very deſirable.

272. This

272. This comes of an *over-fulneſs* of our ſelves; and ſhews we are more concern'd for *Praiſe*, than the *Succeſs* of what we think a good Thing.

273. Affect not to be ſeen; and Men will *leſs* ſee thy Weakneſs.

274. They that ſhew more than they are, raiſe an Expectation they cannot anſwer; and ſo loſe their Credit, as ſoon as they are *found out*.

275. Avoid *Popularity*. It has many Snares, and no real Benefit to thy ſelf; and Uncertainty to others.

276. Remember the Proverb, *Bene qui latuit bene vixit*,

it, They are happy that live retiredly.

277. If this be true, *Princes* and their Grandees, of all Men, are the unhappieſt: For they live leaſt *alone*: And they that muſt be enjoy'd by every Body, can never enjoy themſelves.

278. It is the *Advantage* little Men have upon them; they can be *private*, and have *leiſure* for Family Comforts; which are the greateſt worldly Contents Men can enjoy.

279. But they that place Pleaſure in *Greatneſs*, ſeek it there: And we ſee *Rule* is as much the Ambition of ſome Natures, as *Privacy* is the choice of others.

280. Go-

280. Government has many Shapes: But 'tis *Sovereignty*, tho' not Freedom, in all of them.

281. *Rex & Tyrannus* are very differing Characters: One rules his People by Laws, to which they consent; the other by his absolute Will and Power. That is call'd *Freedom*, this *Tyranny*.

282. The first is endanger'd by the Ambition of *Populace*; which shakes the Constitution: The other by an ill Administration; which hazards the Tyrant and his Family.

283. It is great Wisdom in Princes of both sorts, not to *strain* Points too high, with their People: For whe-

ther the People have a Right to oppugn them or not, they are ever ſure to attempt it, when things are carried too far; though the Remedy oftentimes proves worſe than the Diſeaſe.

284. Happy that King who is great by *Juſtice*, and the People who are free by *Obedience*.

285. Where the Ruler is Juſt, he may be *ſtrict*; elſe it is *two to one* it turns upon him: And tho he ſhould prevail, he can be no gainer, *where his People are the loſers*.

286. Princes muſt not have *Paſſions* in Government, nor *Reſent* beyond Intereſt or Religion.

287. Where

287. Where Example *keeps pace* with Authority, Power hardly fails to be obey'd, and Magiſtrates to be *honour'd.*

288. Where the Magiſtrate ſerves ill turns, he loſes his Authority with the People; and gives the Popular opportunity to gratifie their Ambition; and ſo lays a *Stumbling block* for his People to fall.

289. It is true, that where a Subject is more popular than the Prince, the Prince is in Danger: But it is as true, that it is his *own Fault*: For no Body has the like *Means*, *Intereſt* or *Reaſon* to be popular as He.

290. It is an unaccountable thing, that ſome Princes

incline rather to be *fear'd than lov'd*; when they see, that fear does not oftner secure a Prince against the Dissatisfaction of his People, than Love makes a Subject *too many* for such a Prince.

291. Certainly Service upon *Inclination* is like to go *farther* than Obedience upon Compulsion.

292. The *Romans* had a just Sense of this, when they plac'd *Optimus* before *Maximus*, to their most illustrious *Captains* and *Cæsars*.

293. Besides, Experience tells us, That Goodness raises a *nobler* Passion in the Soul, and gives a *better* Sense of Duty than Severity.

294. What

294. What did *Pharaoh* get by increasing the *Israelites* Task? *Ruin* to himself in the End.

295. Kings chiefly in this, should imitate God: *Their Mercy should be above all their Works.*

296. The Difference between the *Prince* and the *Peasant*, is in this World: But a *Temper* ought to be observ'd by him that has the Advantage here, because of the Judgment in the next.

297. The End of every thing should direct the Means: Now that of Government being the *Good of the whole*, nothing less should be the *Aim* of the Prince.

298. As often as Rulers endeavour to attain juſt Ends by juſt *Mediums*, they are ſure of a *quiet* and eaſie Government; and as ſure of Convulſions, where the *Nature* of things are violated, and their *Order* over-rul'd.

299. It is certain, Princes ought to have great *Allowances* made them for Faults in Government; ſince they ſee by other People's Eyes, and hear by their Ears. But *Miniſters of State*, their immediate Confidents and Inſtruments, have much to anſwer for, if to gratify private Paſſions, they miſguide the Prince to do a publick Injury.

300 Miniſters of State ſhould undertake their Poſts at

at *their Peril.* If Princes over-rule them, let them ſhew the *Law*, and humbly *reſign*: If *Fear*, *Gain* or *Flattery* prevail, let them anſwer it to the Law.

301. The Prince cannot be preſerv'd, but where the Miniſter is puniſhable: For People, as well as Princes, will not endure *Imperium in Imperio*,

302. If Miniſters are weak or ill Men, and ſo ſpoil their Places, it is the *Prince*'s Fault that choſe them: But if their Places ſpoil them, it is *their own Fault* to be made worſe by them.

303. It is but juſt that thoſe that reign by their Princes, ſhould ſuffer for their

Princes: For it is a ſafe and neceſſary Maxim, not to ſhift Heads in Government, while the Hands are in being that ſhould anſwer for them.

304. And yet it were *intolerable* to be a Miniſter of State, if every Body may be Accuſer and Judge.

305. Let therefore the *falſe Accuſer* no more eſcape an exemplary Puniſhment, than the Guilty Miniſter.

306. For it *profanes* Government to have the *Credit* of the leading Men in it, ſubject to *vulgar* Cenſure; which is often *ill-grounded*.

307. The

307. The Safety of a Prince therefore conſiſts in a well-choſen Council: And that only can be ſaid to be ſo, where the Perſons that compoſe it are *qualified* for the Buſineſs that comes before them.

308. Who would ſend to a *Taylor* to make a *Lock*, or to a *Smith* to make a *Suit of Cloaths?*

309. Let there be *Merchants* for Trade, *Seamen* for the Admiralty, *Travellers* for Foreign Affairs, ſome of the *Leading Men* of the Country for Home Buſineſs, and *Common* and *Civil Lawyers* to adviſe of *Legality* and *Right*; who ſhould always keep to the ſtrict Rules of *Law.*

310. Three things contribute much to ruin Governments; *Looſeneſs*, *Oppreſſion* and *Envy*.

311. Where the Reins of Government are too *ſlack*, there the Manners of the People are *corrupted*: And that deſtroys Induſtry, begets Effeminacy, and provokes *Heaven* againſt it.

312. *Oppreſſion* makes a *Poor* Country, and a *Deſperate* People, who always wait an Opportunity to *change*.

313. *He that ruleth over Men, muſt be juſt, ruling in the Fear of God*, ſaid an old and a wiſe King.

314. *Envy diſturbs* and diſtracts Government; clogs the Wheels, and perplexes the

the Administration: And nothing contributes more to this Disorder, than a *partial* distribution of Rewards and Punishments in the Sovereign.

315. As it is not reasonable that Men should be compell'd to serve; so those that have Employments should not be endured to leave them humorously.

316. Where the State intends a Man no Affront, he should not Affront the State.

317. A private Life is to be preferred; the Honour and Gain of publick Posts, bearing no proportion with the Comfort of it. The one is *free* and *quiet*, the other *servile* and *noisy*.

318. It

318. It was a great Anſwer of the *Shunamite* Woman, *I dwell among my own People.*

319. They that live of their *own*, neither need nor often liſt to wear the *Livery* of the Publick.

320. Their Subſtance is not *during Pleaſure*; nor have they Patrons to pleaſe or preſent.

321. If they are not advanced, neither can they be *diſgraced.* And as they know not the Smiles of Majeſty, ſo they *feel not* the Frowns of Greatneſs, or the Effects of Envy.

322. If they want the Pleaſures of a Court, they alſo

ſo eſcape the *Temptations* of it.

323. Private Men, in fine, are ſo much their own, that paying common Dues, they are *Sovereigns* of all the reſt.

324. Yet the Publick muſt and will be ſerved; and they that do it well, deſerve publick Marks of Honour and Profit.

325. To do ſo, Men muſt have *publick Minds*, as well as Salaries; or they will ſerve *Private Ends* at the Publick Coſt.

326. Governments can never be well adminiſtred, but where thoſe entruſted make *Conſcience* of well-diſcharging their Places.

327. Five

327. Five things are requiſite to a good Officer, *Ability*, *Clean Hands*, *Diſpatch*, *Patience and Impartiality.*

328. He that underſtands not his Employment, whatever elſe he knows, muſt be unfit for it; and the Publick ſuffers by his Inexpertneſs.

329. They that are able, ſhould be *juſt* too; or the Government may be the *worſe* for their Capacity.

330. *Covetouſneſs* in ſuch Men prompts them to proſtitute the Publick for Gain.

331. The taking of a *Bribe* or *Gratuity*, ſhould be puniſhed with as ſevere Penalties,

nalties, as the defrauding of the State.

332. Let Men have ſufficient Salaries, and exceed them at their *Peril.*

333. It is a Diſhonour to Government, that its Officers ſhould live of Benevolence; as it ought to be infamous for Officers to diſhonour the Publick, by being *twice* paid for the ſame Buſineſs.

334. But to be paid, and not to do Buſineſs, is *rank* Oppreſſion.

335. *Diſpatch* is a great and good Quality in an Officer; where Duty, not Gain, excites it. But of this too many make their private Market and *Overplus* to their Wages. Thus the

the Salary is for *doing*, and the *Bribe* for *diſpatching* the Buſineſs: As if Buſineſs could be done before it were diſpatched: Or what ought to be done, ought not to be diſpatch'd: Or they were to be paid apart, one by the Government, t'other by the Party.

336. *Diſpatch* is as much the Duty of an Officer, as doing; and very much the *Honour* of the Government he ſerves.

337. *Patience* is a Virtue every where; but it *ſhines* with great Luſtre in the Men of Government.

338. Some are ſo Proud or Teſty, they wont hear what they ſhould redreſs.

339. Others

339. Others so weak, they sink or burst under the weight of their Office, though they can lightly *run away* with the Salary of it.

340. Business can never be well done, that is not well understood: Which cannot be without Patience.

341. It is Cruelty indeed not to give the Unhappy an *Hearing*, whom we ought to help: But it is the top of Oppression to *Browbeat* the humble and modest Miserable, when they seek Relief.

342. Some, it is true, are unreasonable in their Desires and Hopes: But then we should inform, not *rail* at and *reject* them.

343. It

343. It is therefore as great an Instance of Wisdom as a Man in Business can give, to be *Patient under the Impertinencies and Contradictions that attend it.*

344. *Method* goes far to prevent Trouble in Business: For it makes the Task easie, hinders Confusion, saves abundance of Time, and instructs those that have Business depending, both what to do and what to hope.

345. *Impartiality*, though it be the last, is not the least Part of the Character of a good Magistrate.

346. It is noted as a Fault, in *Holy Writ*, even to regard the *Poor*: How much more

more the Rich in Judgment?

347. If our *Compaſſions* muſt not ſway us; leſs ſhould our Fears, Profits or Prejudices.

348. Juſtice is juſtly repreſented *Blind*; becauſe ſhe ſees no Difference in the Parties concerned.

346. Shé has but *one Scale and Weight*, for Rich and Poor, Great and Small.

350. Her Sentence is not guided by the Perſon, but the *Cauſe*.

351. The *Impartial* Judge in Judgment, knows nothing but the Law: The Prince *no more* than the Peaſant; his Kindred than a Stranger. Nay, his *Enemy* is ſure to be upon

upon equal Terms with his Friend, when he is upon the Bench.

352. Impartiality is the *Life* of Juſtice; as that is of Government.

353. Nor is it only a Benefit to the State, but private Families cannot ſubſiſt comfortably without it.

354. Parents that are partial, are ill obeyed by their Children; and partial Maſters not better ſerved by their Servants.

355. Partiality is always *Indirect*, if not Diſhoneſt: For it ſhews a *Byaſs* where Reaſon would have none; if not an *Injury*, which Juſtice every where forbids.

356. As

356. As it makes Favourites without Reaſon, ſo it uſes no Reaſon in judging of Actions; confirming the Proverb, *The Crow thinks her own Bird the faireſt.*

357. What ſome ſee to be no Fault in one, they will have *Criminal* in another.

358. Nay, how *ugly* do our own Failings look to us in the Perſons of *others*, which yet we ſee not in our ſelves?

359. And but too common it is, for ſome People, not to know their *own Maxims* and *Principles* in the *Mouths* of other Men, when they give occaſion to uſe them.

360. *Par-*

360. *Partiality* corrupts our Judgment of Persons and Things, of our selves and others.

361. It contributes more than anything to *Factions* in Government, and *Fewds* in Families.

362. It is a prodigal Passion, that seldom returns till it is *Hunger-bit*, and Disappointments bring it within bounds.

363. And yet we may be indifferent, to a *Fault*.

364. *Indifference* is good in Judgment, but bad in *Relation*, and stark naught in *Religion*.

365. And even in Judgment, our Indifferency must be to the *Persons*, not Causes:

ſes: For one, to be ſure, is right.

366. *Neutrality* is ſomething elſe than Indifferency; and yet of kin to it too.

367. A Judge ought to be Indifferent; and yet he cannot be ſaid to be Neutral.

368. The one being to be *Even* in Judgment, and the other *not to meddle at all.*

369. And where it is Lawful, to be ſure, it is beſt to be *Neutral.*

370. He that eſpouſes Parties, can hardly divorce himſelf from their Fate; and more *fall* with their Party, than riſe with it.

371. A

371. A wiſe Neuter joins with neither; but *uſes* both, as his honeſt Intereſt leads him.

372. A *Neuter* only has room to be a *Peace-maker*: For being of neither ſide, he has the means of mediating a *Reconciliation* of both.

373. And yet, where *Right* or *Religion* gives a *Call*, a Neuter muſt be a *Coward* or an *Hypocrite*.

374. In ſuch Caſes we ſhould never be backward; nor yet miſtaken.

375. When our *Right* or *Religion* is in queſtion, *then* is the fitteſt time to aſſert it.

376. Nor

376. Nor must we always be Neutral where our Neighbour is concerned: For tho' *Medling* is a Fault, *Helping* is a *Duty*.

377. We have a *Call* to do good, as often as we have the *Power* and *Occasion*.

378. If Heathens could say, *We are not born for our selves*; surely Christians should *practise* it.

379. They are taught so by his Example, as well as Doctrin, from whom they have borrowed their Name.

380. Do what good thou canst unknown; and be not vain of what ought rather to be felt, than seen.

381. The *Humble*, in the Parable of the Day of Judg-

ment, had *forgot* their good Works. *Lord, when did we do ſo and ſo?*

382. He that does Good, for Good's ſake, ſeeks neither *Praiſe* nor *Reward*; tho' *ſure* of both at laſt.

383. Content not thy ſelf that thou art Virtuous in the general: For *one Link* being wanting, the Chain is defective.

384. Perhaps thou art rather *Innocent* than *Vertuous*; and oweſt more to thy Conſtitution, than thy *Religion.*

385. Innocent, is not to be Guilty: But *Virtuous* is to *overcome* our evil Inclinations.

386. If

386. If thou haſt not conquer'd thy ſelf in that which is thy *own particular* Weakneſs, thou haſt no Title to Virtue, tho' thou art free of other Men's.

387. For a Covetous Man to inveigh againſt *Prodigality*, an Atheiſt againſt *Idolatry*, a Tyrant againſt *Rebellion*, or a Lyer againſt *Swearing*, and a Drunkard againſt *Gaming*, is for the Pot to call the Kettle *black*.

388. Such reproof would have but little Succeſs; becauſe it would carry but little *Authority* with it.

389. If thou wouldſt conquer thy Weakneſs, thou muſt *never gratifie* it.

390. No Man is compelled to Evil; his *Consent only* makes it his.

391. What Man in his right Mind, would conspire his own hurt? Men are beside themselves, when they transgress their Convictions.

392. If thou would'st not Sin, *don't Desire*; and if thou would'st not Lust, *don't Embrace* the Temptation: No, not *look* at it, nor *think* of it.

393. Thou would'st take much Pains to save thy Body: Take some, prethee, to save thy Soul.

394. Religion, is the *Fear of God*, and its Demonstration *good Works*; and Faith is the

the *Root* of both: *For without Faith we cannot pleaſe God*, nor can we fear what we do not believe.

395. The *Devils* alſo believe and know abundance: But in this is the Difference; their Faith works not *by Love*, nor their Knowledg *by Obedience*; and therefore they are never the better for them. And if ours be ſuch, we ſhall be of *their* Church, not of *Chriſt's*: For as the Head is, ſo muſt the Body be.

396. He was *Holy*, *Humble*, *harmleſs*, *Meek*, *Merciful*, &c. when among us; to teach us what we ſhould be, when he was gone. And

yet he is among us ſtill, and in us too, a living and perpetual *Preacher* of the ſame Grace, by his *Spirit* in our Conſciences.

397. A *Miniſter* of the Goſpel ought to be one of *Chriſt's making*, if he would paſs for one of Chriſt's Miniſters.

398. And if he be one of his making, he *Knows* as well as Believes.

399. That Miniſter whoſe Life is not the *Model* of his Doctrin, is a *Babler* rather than a Preacher; a *Quack* rather than a Phyſician of Value.

400. Of old Time they were made Miniſters by the *Holy*

Holy Ghoſt: And the more that is an *Ingredient* now, the fitter they are for that Work.

401. Running Streams are not ſo apt to corrupt; nor *Itinerant*, as ſettled Preachers: But they are not to run *before* they are ſent.

402. As the Miniſters of Chriſt are made by him, and are like him, ſo they beget People into the ſame Likeneſs.

403. To be like Chriſt then, is to be a Chriſtian. And Regeneration is the only way to the Kingdom of God, which we pray for.

404. Let us *to Day, therefore, hear his Voice, and not*

harden our Hearts; who ſpeak to us many ways: In the *Scriptures*, in our *Hearts*, by his *Servants* and his *Providences*: And the Sum of all is *HOLINESS* and *CHARITY*.

405. St. *James* gives a ſhort Draught of the Matter, but very full and reaching. *Pure Religion and undefiled before God the Father, is this, to viſit the Fatherleſs and the Widows in their affliction, and to keep our ſelves unſpotted from the World.* Which is compriz'd in theſe Two words, *CHARITY* and *PIETY*.

406. They that truly make theſe their *Aim*, will find them

them their *Attainment*; and with them, the *Peace* that follows so excellent a Condition.

407. Amuse not thy self therefore with the *numerous* Opinions of the World, nor value thy self upon *verbal Orthodoxy*, *Philosophy*, or thy *Skill* in *Tongues*, or *Knowledge* of the *Fathers*; (too much the *Business* and *Vanity* of the World) But in this rejoyce, *That thou knowest God, that is the Lord, who exerciseth loving Kindness and Judgment, and Righteousness in the Earth.*

408. *Publick Worship* is very commendable, if well perform'd. We owe it to

God and good Example. But we muſt know, that God is not tyed to Time or Place, who is *every where* at the ſame Time: And this we ſhall know, as far as we are capable, if where-ever we are, our Deſires are *to be with him.*

409. *Serving God*, People generally confine to the Acts of *Publick* and *Private Worſhip:* And thoſe, the more zealous do often repeat, in hopes of Acceptance.

410. But if we conſider that God is an *Infinite Spirit*, and, as ſuch, every where; and that our Saviour has taught us, *That he will be worſhip'd in Spirit and in Truth*; we

we ſhall ſee the ſhortneſs of ſuch a Notion.

411. For ſerving God concerns the *Frame* of our Spirits, in the whole Courſe of our Lives: In every Occaſion we have, in which we may ſhew our Love to his Law.

412. For as Men in Battle are continually in the way of Shot; ſo we in this World are ever within the Reach of *Temptation.* And herein do we ſerve God, if we *avoid* what we are forbid, as well as *do* what he commands.

413. God is better ſerved in reſiſting a Temptation to Evil, than in

in many formal Prayers.

414. This is but Twice or Thrice a Day; but That every Hour and Moment of the Day. So much more is our *continual Watch*, than our Evening and Morning Devotion.

415. Wouldſt thou then ſerve God? *Do not that alone, which thou wouldſt not that another ſhould ſee thee do.*

416. Don't take God's Name in *vain*, or diſobey thy *Parents*, or wrong thy *Neighbour*, or commit *Adultery*, even in thine *Heart*.

417. Neither be *Vain*, *Laſcivious*, *Proud*, *Drunken*, *Revengeful*

Revengeful or *Angry*; nor *Lye*, *Detract*, *Backbite*, *Overreach*, *Oppreſs*, *Deceive* or *Betray*: But *watch* vigorouſly againſt all Temptations to theſe things; as knowing that God is *preſent*, the *Overſeer* of all thy Ways and moſt inward Thoughts, and the *Avenger* of his own Law upon the Diſobedient, and thou wilt acceptably ſerve God.

418. Is it not Reaſon, if we expect the Acknowledgments of thoſe to whom we are bountiful, that we ſhould reverently pay ours to God, our moſt *magnificent* and *conſtant Benefactor?*

419. The

419. The *World* repreſents a Rare and Sumptuous *Palace*, Mankind the great *Family* in it, and God the mighty *Lord* and *Maſter* of it.

420. We are all ſenſible what a ſtately Seat it is; the *Heavens*, adorned with ſo many glorious *Luminaries*; and the Earth with *Groves*, *Plains*, *Valleys*, *Hills*, *Fountains*, *Ponds*, *Lakes* and *Rivers*; and *Variety* of *Fruits*, and *Creatures* for *Food*, *Pleaſure* and *Profit*: In ſhort, how *Noble an Houſe he keeps*, and the Plenty and Variety and Excellency of his *Table*; His *Orders*, *Seaſons* and *Suitableneſs* of every Time and Thing.

Thing. But we must be as sensible, or at least ought to be, what *Careless* and *Idle* Servants we are, and how *short* and *disproportionable* our Behaviour is to his Bounty and Goodness. How long he bears, and often he reprieves and forgives us: Who, notwithstanding our Breach of Promises, and repeated Neglects, has not yet been *provok'd* to break up House, and send us to shift for our selves. Should not this great Goodness raise a due Sense in us of our Undutifulness, and a Resolution to alter our Course and mend our Manners; that we may be for the future

more

more worthy Communicants at our Maſter's good and great Table? Eſpecially ſince it is not more certain that we deſerve his Diſpleaſure, than that we ſhall feel it, if we continue to be *unprofitable Servants.*

421. God has repleniſht this World with abundance of good Things for Man's Life and Comfort; but they are all but *Imperfect* Goods. He only is the *Perfect* Good to whom they point. But alaſs! Men cannot ſee him *for them*; tho' they ſhould ſee him *in them.*

422. I have often wondred at the *unaccountableneſs* of Man in this, among other things;

things; that though he loves *Changes* ſo well, he ſhould care ſo little to hear or think of his *laſt, great, and beſt Change too, if he pleaſes.*

423. Being, as to our Bodies, compoſed of *changeable Elements*, we, with the World, are made up of, and ſubſiſt by *Revolution*: But our *Souls* being of another and *nobler* Nature, we ſhould ſeek our *Reſt* in a *more enduring* Habitation.

424. Let us then not cozen our ſelves with the *Shells* and *Husks* of things; nor prefer *Form* to Power, nor *Shadows* to Subſtance: *Pictures*

ctures of Bread will not *ſatisfy* Hunger, nor *thoſe* of Devotion *pleaſe* God.

425. This World is a Form; our Bodies are Forms; and no viſible Acts of Devotion can be without Forms. But yet the leſs Form in Religion, the better, ſince God is a Spirit: For the more *mental* our Worſhip, the more *adequate* to the Nature of God; the more *ſilent*, the more *ſuitable* to the Language of a *Spirit*.

426. Words are for others, not for our ſelves: Nor for God, who hears not as Bodies do; but as Spirits ſhould.

427. If we would know this *Dialect*; we muſt learn of the Divine Principle in us.

As

As we hear the Dictates of that, ſo *God hears us.*

428. There we may ſee him too in all his Attributes; Tho' but in *little*, yet as much as we can apprehend or bear: For as he is in himſelf, he is incomprehenſible, and *dwelleth in that Light which no Eye can approach.* But in his *Image* we may behold his Glory; enough to exalt our Apprehenſions of God, and to inſtruct us in that Worſhip which pleaſeth him.

429. Men may *Tire* themſelves in a *Labyrinth* of Search, and talk of God: But if we would know him indeed, it muſt be from the *Impreſſions* we

we receive of him; and the ſofter our Hearts are, the *deeper* and *livelier* thoſe will be upon us.

430. If he has made us ſenſible of his Juſtice, by his *Reproof*; of his Patience, by his *Forbearance*; of his Mercy, by his *Forgiveneſs*; of his Holineſs, by the *Sanctification* of our Hearts through his Spirit; we have a *grounded* Knowledge of God. This is *Experience*, that Speculation; This *Enjoyment*, that Report. In ſhort, this is *undeniable* Evidence, with the *reality* of Religion, and will ſtand all Winds and Weathers.

431. As

431. As our Faith, ſo our *Devotion* ſhould be *lively*. *Cold* Meat wont ſerve at thoſe Repaſts.

432. Its a *Coal* from God's Altar muſt kindle our Fire: And without Fire, *true Fire*, no acceptable Sacrifice.

433. *Open thou my Lips, and then*, ſaid the Royal Prophet, *my Mouth ſhall praiſe God.* But not till then.

434. The *Preparation* of the Heart, as well as *Anſwer* of the Tongue, is of the Lord; and to have it, our Prayers muſt be powerful, and our Worſhip grateful.

435. Let

435. Let us chuſe, therefore, to commune where there is the *warmeſt* Senſe of Religion; where *Devotion exceeds* Formality, and *Practice* moſt correſponds with Profeſſion; and where there is at leaſt *as much Charity* as Zeal: For where this Society is to be found, there ſhall we find the Church of God.

436. As Good, ſo Ill Men are all of a *Church*; and every Body knows who muſt be *Head* of it.

437. It is a ſad Reflection; That many Men hardly have any Religion at all; and moſt Men have none of their *own*; for that which is the

the Religion of their Education, and not of their Judgment, is the Religion of *another*, and not their own.

438. To have Religion upon Authority, and not upon Conviction, is like a *Finger Watch*, to be set forwards or backwards, as he pleases that has it in keeping.

439. It is a preposterous thing, that Men can venture their Souls where they will not venture their Mony: For they will take their Religion upon trust, but not trust a *Synod* about the Goodness of Half a Crown.

440. They

440. They will follow their own Judgment when their Mony is concerned, whatever they do for their Souls.

441. But to be ſure, that Religion cannot be right; that a Man is the *worſe* for having.

442. No Religion is better than an *Unnatural One.*

443. Grace perfects, but never *ſours* or *ſpoils* Nature.

444. To be *Unnatural* in Defence of *Grace*, is a Contradiction.

445. He that is *without Bowels*, is not a Man. How then

then can he be a Chriſtian?

446. It were better to *be* of no Church, than to *be bitter* for any.

447. *Bitterneſs* comes very near to *Enmity*, and that is the Devil; becauſe the *Perfection* of Wickedneſs.

448. A good End cannot *ſanctifie* evil Means; nor muſt we ever do *Evil*, that Good may come of it.

449. Some Folks think they may *Scold*, *Rail*, *Hate*, *Rob* and *Kill* too; ſo it be but *for God's ſake.*

450. But nothing in us *unlike* him, can pleaſe him.

451. It is as great Preſumption *to ſend our Paſſions upon God's Errands*, as it is to *palliate them with God's Name.*

452. Zeal dropt in *Charity*, is good; without it, *good for nothing*: For it devours all it comes near.

453. They muſt *firſt* judge themſelves, that preſume to cenſure others: And ſuch will not be apt to *overſhoot* the Mark.

454. We are too ready to *retaliate*; rather than forgive,

give, or gain by Love and Information.

455. And yet we could hurt no Man that we believe *loves* us.

456. Let us then try what *Love* will do: For if Men did *once ſee* we Love them, we ſhould *ſoon find* they would not harm us.

457. Force may ſubdue, but *Love* gains: And he that forgives *firſt wins the Lawrel.*

458. If I am even with my Enemy, the Debt is *paid*; But if I forgive it, I oblige him for ever.

459. Love is the hardeſt Leſſon in Chriſtianity; but, for that reaſon, it ſhould be moſt our care to learn it. *Difficilia quæ Pulchra.*

460. It is a ſevere Rebuke upon us, that God makes us ſo many Allowances, and we make ſo few to our Neighbour: *As if Charity had nothing to do with Religion*; Or Love with Faith, that ought to *work by it.*

461. I find all ſorts of People *agree*, whatſoever were their Animoſities, when *humbled* by the Approaches of Death: *Then they forgive,*

give, then they pray for, and love one another : Which shews us, that it is not our Reason, but our *Passion*, that makes and holds up the *Feuds* that reign among Men in their Health and Fulness. They, therefore, that live neareſt to that which they should die, must certainly live best.

462. Did we believe a final Reckoning and Judgment; or did we think enough of what we do *believe*, we would allow more Love in Religion than we do; since *Religion* it self is nothing else but *Love to God and Man.*

463. *He*

463. *He that lives in Love lives in God,* says the Beloved Disciple: And to be sure a Man can live *no where better.*

464. It is most reasonable Men should value that Benefit, which is most *durable.* Now Tongues shall cease, and Prophecy fail, and *Faith* shall be *consummated* in Sight, and Hope in Enjoyment; but *Love remains.*

465. Love is indeed Heaven upon Earth; since Heaven above would not be Heaven without it: For where there is not Love; there is Fear: But *perfect Love casts out Fear.* And yet

yet we naturally fear moſt to offend what we moſt Love.

466. What we Love, we'll Hear; what we Love, we'll Truſt; and what we Love, we'll ſerve, and ſuffer for too. *If you love me* (ſays our Bleſſed Redeemer) *keep my Commandments.* Why? Then he'll *Love us*; then we ſhall be his *Friends*; then he'll ſend us the *Comforter*; then whatever we ask, we ſhall receive; and then where he is *we ſhall be alſo.* Behold the Fruits of *Love*; the *Power*, *Vertue*, *Benefit* and *Beauty* of *Love*!

467. *Love*

467. *Love* is above all; and when it prevails in us all, we ſhall all be *Lovely*, and in Love with *God* and with *one another*.

Amen.

AP 59

FINIS.